

Christian



Secretary.

VOL. II.]

HARTFORD, APRIL 12, 1823.

[No. 63.]

PRINTED BY P. CANFIELD,
FOR THE CONNECTICUT BAPTIST MISSIONARY SOCIETY.
CONDITIONS.

The CHRISTIAN SECRETARY is published every Saturday morning, State-street, a few rods east of the General Stage Office, at \$1 50 per annum, payable after three months.

Agents allowed 25 cents a copy per annum and the postage deducted; they being responsible for all they distribute.

Postage deducted to individual mail subscribers, provided they pay in advance.

RELIGIOUS INTELLIGENCE. FOREIGN AND DOMESTIC.

Extract of a letter from Samuel Whitney, one of the Missionaries at the Sandwich Islands, to the editor of the Religious Intelligencer, dated Tawvai, (alias Atooi,) S. I. Aug. 3, 1822.

Dear Sir,—Your kind letter, together with two volumes of the Religious Intelligencer, and other books and pamphlets, came to hand some time in March last. For these presents be pleased to accept my sincere thanks. I have read them with much interest, as have other members of the mission. They are useful in a two fold sense, as they not only bring me "good tidings of great joy," but serve to assure me that I still live in Christian remembrance. Mr. Ellis, one of the missionaries at the Society Islands, together with the English missionary deputies, have spent a season with us of late. The accounts they bring from those islands are truly wonderful. Perhaps a more favoured spot cannot be found throughout the Christian world. The conflict has been long and severe, but the victory seems almost complete. Scarce a family or an individual, say our brethren, can be found in the islands now Christian, who do not pray morning and evening to Almighty God.

We are still hoping, and praying, and labouring, to extend the Redeemer's kingdom. The same kind hand which led us to this distant region of the earth, continues to administer safety, peace, consolation, and the hope of an abundant harvest, ere long to be gathered from this whitening field. Perhaps our success has not yet been sufficient to meet the sanguine expectations of our Christian friends, but we are by no means discouraged. Though the Sun of Righteousness may seem to tarry, his appearance is not the less certain. The morning rays which glimmer in our horizon, we trust are the sure intimations of a brighter day. One of the greatest barriers to our work, is the want of a sufficient knowledge of the language, to convey the truth intelligibly to the people. This difficulty is daily removing, however, and we hope the period is not far distant, when we shall preach to them the words of eternal life.

Our school consists of about thirty interesting youth, most of them able to read in their own and our language.

From the Sandwich Islands.

We have been favoured with the perusal of a letter from a missionary at the Sandwich Islands, just received, dated Oahu, Aug. 10, 1822, in which he states that the prospects of the mission were never more interesting. He says, "All our hands are full, and our work is pleasant. Every hour are we pressed with claims on our attention double to what we are able to bestow, and far above what we could long sustain. God, we hope, will soon pour down his spirit, to revive the exceedingly dry bones of this valley." In the school at Oahu there are 150 pupils, among whom are the king and queen.

Christian Watchman.

British Home Missions.

From the contents of the late British Magazines,

we learn that the Missionaries of the Home, or Domestic Missionary Societies of England, are increasing in their exertions to enlighten the population of the country villages. A very powerful obstruction to their labours exists in the dissoluteness of the manners of some of the villagers on the Lord's-day. As it is a day of leisure, it is not uncommon for a part of them to spend it in noisy revelling and drunkenness. By the perseverance, however, and the godly instructions and conduct of the Missionaries, this profanation of the Sabbath has been considerably checked. Sabbath day sports are in some places entirely relinquished, and in others but partially observed. The scriptures are more read, greater order prevails, and an evident improvement is apparent. Some are deeply impressed with a conviction of the value of their souls, and the importance of fleeing from the wrath to come. The villagers are more attentive to the preaching of the gospel; and the dwelling-houses where the Missionaries publish the word of God are literally crowded with attentive auditors. In one village, so numerous were the persons desirous of hearing, that the adults, both male and female, entreated that children might be prohibited from attending, that others of riper years might be accommodated. In another place, where the people had lived awfully careless and stupid, a congregation of about 300 regular hearers had been collected, a church of twelve persons had been organized, and a Sunday School established of 120 children.

From the Missionary Herald.

CHOCTAW MISSION.—ELLIOT.

In our last volume, p. 380, we brought down the intelligence from this station to the close of August. We now proceed to select from the journal such notices, as may be necessary to continue the history of the mission, or to give occasional views of the manners and condition of the people.

"Sept. 25. Within a few days there have been two large collections of Choctaws at two different places, to end the mourning for deceased friends. At neither place was whiskey drunk to excess, which has commonly been the case on such occasions. The head men are making an effort to repress the use of ardent spirits: a circumstance, which affords us great encouragement to go forward in our labours.

30. Finished gathering corn and beans. Have about 1,500 bushels of corn in the ear."

"Dec. 6. We visited a family, in which a woman died yesterday. The husband appeared to be much distressed, although a hard-hearted man. Not long since he killed an Indian, who lay under the imputation of witchcraft. A few years before he had also killed a man for the same reason. Still the customs and ignorance of the people are such, that no notice is taken of these repeated murders. The land mourns because of the cruelty of her sons. Towards night, the woman was buried in a decent manner; an address was delivered at the grave, and a prayer offered. Several neighbours attended."

It is a subject of complaint with a part of the Choctaws, that boys are made to work when out of school, and punished for misconduct. With them, as with all untutored people, children grow up entirely free from restraint. It can hardly be expected, that, in the early stages of improvement, all difficulty and embarrassment from this source should be avoided. The missionaries have uniformly declared, that children committed to their care must be subject to their authority;—must be docile and obedient in school, and trained to habits of industry, when not engaged in study;—that if they do not come on such terms, they cannot be received. To these terms the chiefs have repeatedly assented.—Yet, when the trial comes, and the children are impatient of restraint, or refractory in their conduct,

some of the parents justify them, and blame the missionaries. Cases of this kind had occurred, and the school was considerably diminished, partly in consequence of the disaffection of individuals, and partly from the prevalence of sickness among the people. It is hoped that firmness and consistency of conduct, united with kindness and gentleness in the management of the school, will conquer the prejudices of these untaught sons of the forest.

"Dec. 28. He was much gratified with the kindness of the people, and their disposition to receive instruction. He went to a village about 16 miles distant, and staid most of the time at the house of the chief. Within two miles of the house where he staid, are about 20 families, and between 30 and 40 children of a suitable age to attend school, who now have little to do, and are wasting their time in idleness or play. There are three looms in this village, one of them made by a Choctaw. The Indians raise corn, cotton, sweet potatoes, beans, &c. The women were generally at work, picking cotton, spinning, sewing, or cooking, while the men do little else than talk, sit, and smoke tobacco. The children appeared anxious to learn.

Jan. 4, 1823. Mr. Byington was kindly received by the people whom he visited. They expressed much pleasure that he was learning their language, often saying to him, "When you know our language, we can talk without an interpreter."

CHEROKEE MISSION.

In a letter lately received from the Rev. Thomas Roberts, dated Valley Towns, Feb. 21, 1822, the receipt of 13 boxes containing clothing, books, &c. for the use of the Indians, has been gratefully acknowledged. Two of these boxes were sent by the Baptist Female Society of Baltimore. "These honourable ladies, he says, were the first to extend the hand of charity to the wretched children of these valleys; but now they have the happiness to learn that their liberality, the cries of the destitute, and especially the love of the Saviour, have excited many in different parts of the Union, to join them in this work of Christian benevolence."

Some of the Indians seem to be in earnest about the great interest of their souls; the children are attentive, and seriousness among them is becoming more general every day.

Mr. Roberts' letter will appear in the number of the Luminary for April.—Star.

Extract from a letter to the publisher of the Star, dated, Oneida Castle, N. Y. March 17, 1823.

The Lord has been operating by his Spirit among the white inhabitants in this vicinity. Its first appearance was in September, but did not break out until December. The work has been confined to this neighbourhood, and one other a mile and a half north from this place. About thirty appear to be the subjects of the work; twenty of whom have united with the Presbyterian church in this place, four have connected with us, and we expect some others will unite with us soon.

The work appears to be subsiding; yet there is still a number under serious impressions. There have been a number of deaths during the season past, that have been warnings to many, and originated their seriousness. On Lord's day, Jan. 26, these waters were first consecrated to the ordinance of baptism, in the presence of a large concourse of people, ranged on the beautiful and commanding banks of the Oneida Creek, where 1000 people might have a fair view of the same. On Saturday, February 1st, the Baptist brethren and sisters, 12 in number, in this place, met at my house, and formed a conference.

Yesterday we again visited these waters, where I had the privilege of immersing a young woman. A large concourse was present; some of the young

converts, who had never seen the ordinance performed before, and others but once before, were seen bathed in tears. This to me is a demonstration that the administration of this ordinance furnishes the best and most forcible comment on our Master's law.

Satan and his emissaries have been sufficiently vigilant to secure his Indian subjects from being affected by the reformation. They have been mostly kept back from attending our meetings. One only has appeared to be really serious, who constantly attends our meetings, and seems to hear as for his life. He has not yet found relief, but we hope and pray that he may be found a chosen vessel to bear the name of Christ to his brethren.

The Savannah River Baptist Association met at Black Swamp church, in Beaufort district, on the 21st of November last, and continued in session until the evening of the 24th. The Rev. B. S. Scriven was elected Moderator, and Rev. Gideon Hagood, Clerk. Letters were read from twenty churches. The constitution and address of the Baptist Convention of this state were read and approved. It was agreed to recommend to the churches to meet together on the first Monday in each month, to entreat our Heavenly Father, for a revival of religion in general, for a blessing on the labours of the ministers of the gospel already sent into the world, and that He would be graciously pleased to send more labourers into His harvest. Three members of Euhaw church contributed \$50 each, the past year, to support a missionary for three months—thus generously making an effort towards the commencement of a work greatly needed in this association. There are 24 churches in this body, 11 preachers, and 2512 communicants; 197 were baptized the past year, 18 received by letter, 70 dismissed, 10 excommunicated, 6 restored, and 15 died. The next meeting of this Association will be held at Beaufort church, on Thursday before the 4th Lord's-day in November next.—*South. Intel.*

JEWES.

Mr. Frey has met with encouraging success in his tour. He collected in Baltimore \$521; in this city \$175; in Alexandria \$111; in Richmond \$114; and in other places, we presume, he met with equal liberality. Mr. Frey was in Charleston on the 22d ultimo, where he had preached in several churches, and made collections. Two auxiliary societies have been formed in that city. The object of the Society appears to become daily more important. An application has been made to the London Jews Society, by individuals in Germany, for aid in forming a settlement of Jews, in some part of Germany, on a similar plan, and for the same objects, as that projected by the American Society. This measure is stated to be indispensably necessary to the successful propagation of the gospel among the Jews in Europe. Multitudes of them are said to be secretly convinced that Jesus is the Christ; yet are deterred from a public profession of their faith, by the persecution and utter loss of the means of subsistence, consequent on their secession from the religion of their fathers.—*Star.*

A Society, bearing the title of the Chittenden County Religious Charitable Society, was formed at Burlington, Vt. Feb. 18, to assist students for the ministry, and to aid the cause of missions. Similar Societies have been formed in Addison, Washington, and Franklin counties, in the same State.

A Society called the New-York Maternal Association, is instituted in New-York, the object of which is to devise and adopt such measures as appear best calculated to assist mothers in bringing up their children in the nurture and admonition of the Lord. The meetings are monthly, and are opened and concluded with prayer. The time is occupied in reading books on the religious education of children, conversing on the subject, and in prayer to God for his assistance in the discharge of their duty to their children. The members are required to pray daily for their children, and with them, when convenient, and to give them the best instruction they are able to impart. When a member is re-

moved by death, it is the duty of survivors to pay particular attention to her children, by furnishing them with religious books, bringing them to the quarterly meeting, &c.

From the Southern Intelligencer.

LETTER FROM AN INDIAN.

Copy of a letter to a gentleman in Charleston, (S. C.) from Elias Boudinot, a native Cherokee Indian, late from the Foreign Mission School, in Cornwall. Who will not foster, by their prayers and their alms, an institution where heathen youth can be thus enlightened and fitted for usefulness?—*Rel. Intelligencer.*

Creek Path, Cherokee Nation, Jan. 22, 1823.

Dear Sir,—I think myself under an obligation to write. I would certainly be guilty of the basest ingratitude, were I not to express the feelings of my heart, for the distinguished favour which you conferred on me, and my brethren. Heaven grant you prosperity, a long life of usefulness, and many happy days, regulated by the Religion of Christ, and blessed with Christian philanthropy. It is more blessed, said our Lord and Saviour Jesus Christ—it is more blessed to give, than to receive. For there is more virtue in giving than in receiving.—How happy must then those be, who freely give to the poor, when actuated by the principles of the gospel. Highest happiness consists in highest virtue. We are contented and happy in proportion to the degree of benevolence we possess. Surely then, Christians may strive to attain that height of humanity, which ensures the approbation of God and conscience. For happiness' sake many may be actuated to enter the list of missionaries, and go to the remotest parts of the earth, expose their heads to the winds of the northern climate, or to the piercing rays of the vertical sun—many a wealthy Christian for virtue's sake, may be induced to deny himself the luxuries naturally attending his situation—many for benevolence sake, have hazarded their precious lives—many a Worcester, many a Martyn, many a Brainerd, have fallen where God and humanity called them—have perished at the altar of duty. Why may they not? when even the men of the world have, for the sake of ambition and worldly glory, traversed the world, carried death and misery wherever they went—prostrated nations and kingdoms, and worked prodigious iniquity? So far, then, as the religion of Christ and humanity transcends in worth, the ambition of the world, and the indulgence of passions—so far ought the followers and lovers of the one to exceed in diligence the devotees of the other. It has been a melancholy fact, the truth of which we cannot resist, nor should we wish to evade, that the children of this world have been wiser in their generation than the children of God. It is high time that all the professors of religion arise from their spiritual stupor, and show to the world the nature of their holy vocation, and the worth of what they profess. The lethargy of Christians will not advance the work of God, enlarge the bounds of benevolence, nor increase its adherents. Unremitted exertions are indispensably necessary to the furtherance of the gospel among the Gentiles. Many more missionaries must be sent, and many more persons must engage to support them, before the gospel can be preached among all the nations of the earth.

It is, however, a pleasing thought, that Christians of all denominations are coming to their duty; begin to consider the wants of the destitute. The feelings of all people, particularly professors of religion, in regard to missions, have changed greatly of late—a new presage of future good, and the approbation of heaven.

I have written more on the above subject than I intended to have done; you will therefore forgive the prolixity. We write as our hearts dictate. I hope I feel the subject, in some measure at least. Your present (Dwight's Theology) I value much. I can now have the opportunity of pursuing the study of Divinity. I think myself under great obligation to the people of Charleston, for the valuable books they gave me, as marks of their affection and benevolence. The Lord reward you all, and make you blessings to many who are now in darkness.

My health is improving. I have rode considerably in the nation since my arrival, and have visited most of the missionary stations. My respects to

your family. A letter from you would be very acceptable.

Yours with much respect and affection,

ELIAS BOUDINOT.

MISCELLANEOUS.

The Christian's confidence.—An extract.

Where are the trophies of infidelity? What converts has she made from the walks of humble, pains taking christianity?

Where are the men whose deportment had evinced their affections placed on things above, that have afterwards enlisted into her ranks? Where was the man who had in health evinced a correspondence fixed with heaven, that in sickness fled to the consolations of Paine or of Hume—of Shaftesbury or of Bolingbroke? When was there an instance of an individual who had in life relied for salvation on the blood of the atonement, that in death wished to exchange the ground of his confidence for any or for all the supports of infidelity? Or without resorting to so severe a test, we would only ask, where was there a man in whom that holy transformation which the gospel describes had been effected, that was moved from the steadfastness of his faith by all the arguments of the infidel philosophers?

And when we ask these questions, we do not specially refer to the Boyles, the Lockes, and the Newtons, who have professed and have adorned christianity. We speak not of the men who, furnished with all the weapons of intellectual warfare, have wielded them with as powerful an arm as ever fell to the lot of the proudest champion of irreligion, and to whom capacity of intellect, extent of erudition, and profoundness of original investigation, have assigned the most conspicuous niches in the temple of fame. It is not to these men we refer when we ask for the trophies of infidelity. We refer to the poor, the illiterate, the unrefined, with whom we are sometimes told in scorn, the ranks of christianity are filled. In a contest with such men, where the intellectual superiority is wholly on the side of infidelity, what conquest has she ever made? Where was the man who "knew and only knew his Bible true," that was ever made to part with it for all that she could give him in return?

It is a most interesting spectacle to witness a man of plain common sense, but of sincere and humble piety, hemmed in by a company of sceptical assailants. At one time you see him neutralize their arguments by a reference to principles which they cannot but allow. At another he moderates the vehemence of their onset, by an appeal to the conscience still slumbering in their bosoms. And while they are thus maliciously striving to wrest from him that hope which he prizes dearer than life, could you scrutinize his heart, you would see him humbly looking up to Heaven for wisdom, and fervently supplicating that they might be made converts to that religion which he feels to be true.—And if, at last, they baffle him by reference to historical facts which he is not prepared to meet, or if they bewilder him in the maze of metaphysical subtlety, while he regrets his inability to answer them, his confidence in the verity of the gospel remains unshaken as before. They have only skirmished around the outworks; they have not yet approached the citadel of his faith. They cannot see why, and perhaps he cannot tell them why, but some how or other, not one of their blows has struck upon the rock on which rests the foundation of his belief. And if, by some artifice of unusual subtlety, his faith be for a moment beclouded, and the gloomy suggestion brood over his mind that the gospel may, after all, be a fable, he no sooner retires to his closet, than the illusion vanishes. When as a humble penitent he draws nigh to God in confidence on the blood of the atonement, he feels that his Bible is true.—He has attained an elevation whence he can behold far beneath his feet the mists which so lately enveloped him; and though perhaps even now his eye cannot pierce them, yet he no longer doubts whether the sun has risen, for he feels the chilly dampness which benumbed him suddenly dispelled, and beholds the broad beams of the luminary of day, reflected from mountain and from meadow, from wood-

land and from waterfall, in every variety of hue, and with every combination of loveliness.

It must certainly be a question of interest, where has this principle of belief been deposited in such perfect security from every missile of infidelity?—In what manner is it so entwined around the very soul of the believer, that it cannot be wrested from him, until you change the nature of man, or blot from creation every evidence of the attributes of God? What is this talisman, which, with more power than was ever attributed to magic, renders the pious man impenetrable to the whole armour of scepticism? What is the new name written in the white stone, which is given to every one that believeth, and which no man understandeth saving him who receiveth it?

BAPTISM A BURIAL.

An Extract from Benjamin Keach's book of Metaphors.

ROM. vi. 4. and COL. ii. 12. Expounded and Practically Improved.

ROM. vi. 3. and 4.—Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death.

COL. ii. 12.—Buried with him in baptism, wherein ye are also risen with him, &c.

For the opening of this Metaphor we will show,

I. The literal signification of the word baptism.

II. The metaphorical signification thereof.

III. What burying literally and tropically is.

IV. Give a symbolical parallel between baptism and burial.

V. Produce some inferences from the whole.

In shewing the signification of the word baptism, we will with all impartiality give the judgment of the learned. The word is Greek, and we are to seek its meaning from the learned in that tongue; of whose writings we have carefully examined the most noted, some of which are Scapula and Stephanas, Pasor, Minshew, and Leigh's *Critica sacra*; Grotius, Vossius, Gausabon, Selden, Daniel Rogers, Mede, Chamier, Dr. Taylor, Dr. Hammond, Dr. Cave, Hesychius, Budeus, Beza, Erasmus, Buchanan, Luther, Illyricus, Zauchy, Glassius, &c. who with all the learned of any note, that are impartial, agree with one voice, that the primary, proper, and literal signification of baptism, is *mergo, immergo, submergo, obruo, item tingo, quod fit immergendo*; that is, to drown, immerge, plunge under, overwhelm, as also to dip, which is done by plunging. And it is certain the ancients so understood it, as appears by their constant practice of dipping such as were baptized, as Tertullian says of his trine-immersion, *ter mergitatur*, that is, thrice are we dipped. And that the change of the rite to aspersion, or sprinkling, was invented to accommodate the tender bodies of infants in these northern parts, when the practice of baptizing them prevailed, is ingeniously confessed by Vossius, and most of the learned.

In a less proper, or remote sense, because things that are washed are dipped in, or covered all over with water, it is put for washing, Luke xi. 38, Heb. ix. 10, Mark vii. 4. And we dare modestly assert, that no Greek author of any credit, whether heathen or christian, has ever put baptizing for sprinkling, or used those words promiscuously. The Greeks have a peculiar word to express sprinkling, which they use when they have occasion, as might be abundantly shown if needful.

From this proper signification arise some metaphorical notations, as,

1. From the signification of drowning, it is put for affliction, because they that are afflicted, are as it were drowned in the gulph of calamities, Mat. xx. 22, Mark x. 38, Luke xii. 50. Baptismus non significat afflictionem quancumque, sed vehementem, et forensicis irruentem, ut sunt in scripturis unde persecutionum et tribulationum quibus qui merguntur et abruuntur, baptizari videntur. Estius ad I. Cor. xv. 26. That is, baptism denotes not every light affliction, but that which is vehement and overwhelming. As there are waves of persecutions and tribulations mentioned in scripture; so such as are drowned and overwhelmed by them, may seem to be baptized, Mat. xx. 22, 23, Mark x. 38, 39, Luke xii. 50. The reason of the metaphor is taken from many and deep waters, to which calamities are compared Psalm xviii. 16, He drew me out of great waters. Psalm xxxii. 6.—69. 1, 2, &c.

2. It is put for the miraculous effusion of the Holy Spirit upon the apostles, and other believers in the primitive church, because of the analogical immersion or dipping, for the house where the Holy Ghost came upon the apostles was so filled, that they were, (as it were) drowned in it; or the reason of the metaphor may be from the great plenty and abundance of those gifts, in which they were wholly, as it were, immersed, as the baptized are dipped under water, Acts ii. 3, Mat. iii. 11, Mark i. 8, Luke iii. 16, John i. 33, Acts i. 5, and xi. 16. When fire is added it is a symbol of external manifestation.

3. It is put for the miraculous passage of the Israelites through the sea, I. Cor. x. 2, which was a type of gospel baptism.

These reasons of the metaphor are evident and convincing demonstrations, that the signification of baptism, to dip or plunge, for sprinkling can bear no analogy with them.

The word is expressed in the old testament by the Hebrew Tabal, which the septuagint render, baptiso, to dip; as these texts shewn, Gen. xxxvii. 31, Exod. xii. 22, Lev. iv. 6, and xvii. 14, and vi. 51, and ix. 9, Deut. xxxiii. 24, Numb. xvi. 18, 2 Kings v. 14, &c.

Hence also the baptized are said to be dead and buried in allusion to the putting of dead men into the earth, and covering them therewith; to which we proceed.

What burial is in a natural sense, every man knows; and in our text it is a metaphor, the symbolical analogy of which with baptism follows in the parallel.

Metaphor 1. When one is buried it imports him to be dead, for none but such ought to be buried.

Parallel 1. When one is baptized he ought to be dead to sin, that is, converted by the power of God's word to gospel truth, which always makes the soul loathe and detest sin; and then that soul may be said indeed to be dead to sin. This may be evidenced by this consideration; that baptism is an illustrious symbol of the death of Christ our Saviour, who died for us. I am he that was dead and am alive; behold I live for evermore. The true administration of this sacrament visibly figures it to us; and to that end it was instituted, viz. to confirm that great and glorious truth of his being really a man, and so capable of suffering and passing through the death of the cross, into which death we are baptized; and then being dead to sin, and to this world, we are to live in newness of life amongst the saints in the kingdom of God.

Metaphor 2. When one is buried, he ought to be covered all over with earth else it is no burial.

Parallel 2. When one is baptized he ought to be covered all over with water, or else 'tis no baptism. Which fully appears, 1. From the nature of burial. 2. From the proper and metaphorical signification of the word (as is largely opened.) 3. From scripture practice, which always was by dipping, as all the learned who are impartial acknowledge. 4. From the constant practice of antiquity, who retained the right form until *clinical baptism* (viz. such as deferred their baptism till their sick bed) came to be used about Cyprian's time in the third century. These *clinici* (so called because baptised in their bed) were such as delayed their baptism until their death-beds, because they believed it would take away all sin, and that there was no pardon if they sinned after receiving it; yet not daring to go out of the world without this great badge of christianity, deferred it till they thought they were in danger of death; and since they could not without peril of life be dipped, sprinkling was invented to serve the turn. For a like reason, (as was said before) they changed the mode of administration with respect to infants, when their baptism was introduced, out of regard to their tender constitutions, especially in cold countries and seasons. This was the original of sprinkling, and sprang purely from the abuse of baptism and the want of the right subject; as (by divine aid) shall be demonstrated in a particular sheet impartially, and from undoubted authority.

One may with as much reason be said to be buried when clay or earth is thrown upon his head only, as to be baptized when water is poured upon his head or face; and if the one be no burying, 'tis as certain the other is no baptism. And he that affirms that sprinkling may represent or symbolically express the death, burial and resurrection of Christ, does at the same time speak without colour of truth, word of sense, and against all the reason in the world. As breaking of the sacramental bread, visibly betokens that Christ's body was broke; and as the pouring forth of the sacramental wine, represents the gushing forth of his blood; so the sacramental dipping in water, viz. baptism, represents his death and burial; and the coming from under the water, his resurrection.

Metaphor 3. Burial precedes the resurrection, or raising of the dead body to a state of immortality.

Parallel 3. The immersion of the party baptized, precedes his emersion, or coming out of the water; which symbolizes or answers to two things:—The resurrection of Christ: Our raising again to newness of life: Buried in baptism, wherein ye are also risen with him, &c. as in the text.

INFERENCES.

1. From the whole we may rationally conclude, that the administration of this great ordinance by sprinkling (which comports not with the literal nor metaphorical signification of the word, nor those great mysteries represented by it, viz. the death, burial and resurrection of Christ) is disorderly and should be rectified.

2. It is a motive to excite us to admire and reverence the great grace and goodness of Christ, who hath given us such a visible symbol of his death, burial and resurrection, not only to confirm our faith, but also to prevent our being deceived by any seducing spirits.

3. It is not to be wondered at, that such as deny the man Christ Jesus, but preach up the light within to be a saviour, should reject these two great ordinances stated in the scripture, (viz. baptism and the Lord's supper) because such as deny the substance, are necessitated to deny the sign. Persons of this judgment may be easily confuted; for whenever the term baptism is mentioned, and God or Christ represented as the agent, it must be understood of the baptism of the spirit in the sense before spoken of. Whenever baptism is mentioned as the act of an apostle, or minister of the gospel, it denotes water baptism, because these have neither power nor commission to baptize with the spirit and with fire. And whenever the baptism of blood and suffering is mentioned, it must be understood of persecutors, or ungodly men, who murder, destroy or afflict the godly; for neither God

(without blasphemy) nor good men (without a wrong application of the term) may be said to baptize in that way. So that when we meet with the act of baptism as the act of a good man, we must of necessity understand it of water baptism, in the same method and mode of administration as was practised by the apostles and primitive christians; and that being a positive institution (with respect to the subject and manner of administration) is not to be deviated from upon any pretence whatsoever, unless we will suppose the laws of the Almighty to be in the power of man, so as that he may dispense at pleasure with them; which is not to be done without sufficient authority from God himself, which is no where to be found.

4. If the laws of the great unerring Sovereign of all things are to be observed without variation, unless it be by his express direction; then we are to conform exactly to his order in this part of the evangelical law, and to practice it in no otherwise than he has prescribed, because it was so delivered to the saints.

5. We would caution all that would approach to this sacred evangelical ordinance, unless they be dead to sin, that is, such as truly and really hate wickedness and the empty vanities of the world; and unless they have a prospect of, and long to have an interest in that never fading inheritance, promised by our dear Lord Jesus to his children, not to profane this blessed institution; because if they want the due qualifications of serious and converted souls, viz. faith, repentance and good lives, they are hereby entitled, not real members of Christ, but hypocrites and incur as great a hazard as such do who eat and drink unworthily of the Lord's supper.

For the Christian Secretary.

"Grieve not the Holy Spirit."

In the town of — in the state of Vermont, there resides a poor woman, who says she is satisfied, she has grieved away the spirit of God, and committed the unpardonable sin. The relation of her feelings is truly affecting. When young she was seriously called upon by the Spirit of God to accept of Jesus Christ. It was deeply impressed upon her mind, that if she early sought a Saviour, she should find. But thinking herself too young to seriously attend to religion, she concluded to defer it for a few years, when she promised herself that she would earnestly seek an interest in Christ. The proposed time having arrived, her attention was again arrested to attend to her soul's concern. But she now finds her heart more hardened, and more worldly allurements to attract her attention, and concludes therefore that it is now necessary to defer it until she is settled in life. Then says she to herself, I will assuredly seek an interest in Christ. I ask the influence of the Holy Spirit but once more; then I will attend to its concerns. She then particularly prays like all other delaying sinners, "I pray thee have me excused" for the present time. She was but very little troubled about her soul until the approach of her own appointed time, when her attention was again solemnly awakened to her soul's concerns, and a voice louder than thunder was continually sounding in her ears, If ye seek the Lord he will be found of you, but if ye forsake him he will cast you off forever. But she finds more affairs to draw her heart from religion than formerly, her heart harder than ever, more sins to repent of, and less time to repent of them in. She now finds it a hard thing indeed to submit to a Saviour. O, exclaimed she, in the bitterness of her soul, O that I had attended to religion while young. Then was the time. But O it is past. Finding herself so involved in the cares of the world, she wishes her mind released from concern, and it soon was released. Her prayer, I pray thee have me excused, was granted and the Holy Spirit took its flight and left her to hardness of heart and blindness of mind. Since that time she remains stupid respecting her eternal welfare. She has been in revivals of religion, but they have no effect upon her. She is fully convinced that she shall never have another call from the Spirit of God. For says she "the summer is past and harvest ended," and my fate sealed. I fear, Mr. Editor, that this poor woman is not the only person in our world who is in this lamentable state—who has slighted the calls of mercy, and grieved the Holy Spirit; I fear there are multitudes of those whom we see so unconcerned; do any seriously desire to know whether they have committed the sin which can never have forgiveness? Let them ask themselves whether they are perfectly careless and stupid, and if they cannot answer in the negative, they have reason to tremble.

ADVENA INTUENS.

Atol, Mass.

Communicated.

THE CRUELTY OF SLAVERY.

Not long since in one of the southern states, a negro boy whose master was a bitter enemy to the religion of the gospel, was presented with an opportunity of hearing Jesus Christ preached by a Missionary; he joyfully received the glorious news of salvation. His master hearing it, expressly forbade his ever attending another meeting, on penalty of being whipped to death. This mandate subjected him to the severest trials. He went to his Saviour, (to whom he could reveal all the sorrows of his heart) for direction; finding an opportunity in which his absence would not interfere with his master's business, he conscientiously went to meeting. On his return, he was summoned to appear before the tribunal of his master, and receive twenty-five lashes. His master then, with a sarcastic tone of blasphemous ridicule exclaimed, "What can Jesus Christ do for you now?" "He enables me to bear it patiently," said the poor boy. "Give him five and twenty more," said the cruel master. He was obeyed. "And what can Jesus Christ do for you now?" asked the unfeeling monster. "He helps me to look forward to a future reward," replied the sufferer. "Give him five and twenty lashes more," vociferated the inhuman tyrant, in a transport of rage. His order was obeyed; and while he listened with savage delight to the extorted groans of his dying victim, he again demanded, "What can Jesus Christ do for you now?" The youthful martyr, with the last effort of expiring nature, meekly answered, "He enables me to pray for you, massa," and instantly breathed his last!

AMICUS INTUENS.

For the Christian Secretary.

"He that watereth shall be watered."

Messrs. Editors.—Not long since, as I was collecting money for the missionary cause, I found a man who was unwilling to give, because he supposed being an unconverted person, he should have no reward. After reproving him for such a spirit, I assured him if he would contribute, as much as he could conveniently spare, earnestly praying for a blessing upon his efforts, and after all, should find no reward, either on his family or person, at the close of the year, I would repay him the sum with interest. He accepted the proposal. A few days since, I heard the joyful news of his conversion, and the conversion of a number of his family. He has received a thousand fold in this life for his benevolence, and is now determined to consecrate the rest of his property to his Redeemer's cause.

T.

For the Christian Secretary.

An answer to the question, "What are generally the reasons why religion is at a low ebb in some towns and neighbourhoods where there are many professors of religion?"

First. Christians generally are not earnestly engaged in praying for revivals. As fervent prayer is a channel through which these blessings are generally received, we cannot reasonably expect them until the agonizing prayers of Christians are poured out before the throne of God.

Second. The second reason may be because the majority of christians in such places are generally such as may be styled "fashionable professors." I mean such as have just religion enough to make them popular with all classes of people, and such as have not religion enough to make the devil their enemy. This class pretend conscientiously to indulge themselves in all the fashions and ceremonies of the ungodly. Contrary to the express command "come out from the world." "He that would be a friend to the world is an enemy to God." In the social circle religious conversation is generally neglected, even by ministers of the gospel, where religion long remains at a low ebb. Yes, even the clergy may be seen while at their tables and visiting their parishioners, wholly to neglect conversation on vital piety.

Third. Many pretend they are fearful of injuring the cause, by introducing religion before those who are opposers. Wonderfully tender of the cause are these professors of pretended modesty. But follow them a little further, and you will find them

self-sufficient enough in other subjects, and heedless about injuring the cause of religion.

Fourth. The fourth reason may be, because none but ministers and elders are permitted to take part in religious meetings; for if we permit young people to do this, "they will be puffed up with pride," says an old professor; a subtle scheme of the adversary. They are silenced from their duty with more severity than backsliders; such professors do more to deaden vital piety around them, than a society of infidels like Paine and Voltaire.

The following happily illustrates the virtuous and fearless independence of the press:

HONE.—Many of our readers may probably know that a short time ago Hone published what he called "The Apocryphal New Testament." This was, in consequence, handled so severely in the Quarterly Review, that he wrote a letter, which implied a threat, to Mr. Murray, the publisher of the Review, demanding from him the name of his opponent. In reply to this letter, Mr. Gilford, as editor of the Review, forwarded the following note, thro' the bookseller:—"The mocker of his God—the rude scorner of his Saviour—the buffoon parodist of Holy Writ—the obscene caricaturist of his Prince—the cold-blooded, heartless, malicious infidel, who labours day and night to rob the sick of their consolations of religion, and the dying of their hopes of immortality, inquires, 'What writer in the Quarterly Review, No. 50, denied the soundness of his head, and the integrity of his heart?' The reply is (briefly and boldly) ALL."—*Albion.*

THE CHRISTIAN SECRETARY.

HARTFORD, APRIL 12, 1823.

By intelligence from Port au Prince, St. Domingo, it appears that great attention has been paid to the culture of the soil in that island; and the regulations to promote the welfare of the people, appear to be judicious. In the mean time, literature is not neglected among them; and, it would seem, that they are prosperous.

The pirates in the West India seas, commit as great atrocities as heretofore. Vessels are frequently robbed, and in some instances, all the crew murdered.

A number of French ships of war have lately arrived at Martinique, with troops on board.—Com. Owen, with his squadron, was at Barbadoes, waiting orders from England, at the latest dates.

Turkey.—We learn, by the latest accounts from Constantinople, that the officers of the government treat with more mildness than formerly, the Christian inhabitants of their dominions.

DIED.—In this town, Mrs. Electa Deming, aged 58, wife of Mr. Theron Deming.

At Middletown, Mr. John Wilcox, aged 83. Mrs. Sarah Ward, aged 53. On the 8th inst. Mr. Martha Conklin, aged 59, wife of Capt. Benjamin Conklin, formerly of this city.

At Lyme, on the 8th inst. Mrs. Britannia Smith, aged 29, (formerly of this city) wife of Mr. William M. Smith.

DEDICATION.

On the 13th ult. a new and elegant church recently erected by the Congregational Society in Newport, N. H. was dedicated to the service of God. Sermon by the Rev. B. Tyler, President of Dartmouth College, from John iv. 23, 24.

Few places in our country have been more favoured by heaven than this small town. Revivals of religion have been frequent and powerful. The number of inhabitants is about 1700. It contains three regularly organized churches. The Congregational church numbers about 300 members—the Free Will Baptist, nearly 100—and the Baptist 265. The latter, in 1821, erected a new house for worship, which was dedicated in October of the same year. The church is in a flourishing state. It now has four young men preparing for the sacred ministry; one at Dartmouth College, two in Waterville College, and one in the Columbian College.—*Star.*

Princeton College.—The Rev. John H. Rice, D. D. who was recently elected President of Princeton College, has declined the appointment.

NOTICE.

The annual meeting of the Connecticut Baptist Education Society will be holden at the Baptist Meeting House in this city, on the first Wednesday in May next at 9 o'clock A. M. The Board of directors will meet at the same place on the preceding day at 2 o'clock P. M. Several persons belonging to the above Society have omitted for a year or two to pay their annual subscription. It will save the directors much trouble, if they will forward the payment this year.

ELISHA CUSHMAN, Secretary.

SUMMARY.

THE PIRATES.

The French ship *La Constance*, from Bordeaux to Havana, was robbed of the whole of her cargo by pirates. The brother of the Intendant of Havana being on board, with his family, was the means of saving the lives of the crew and passengers. A Dutch ship from Bordeaux had been taken by the same pirates who captured the *La Constance*, who had cut away her masts, and made a store ship of her. Her crew was not seen—they were probably all murdered.

PIRACY AND MURDER.

Capt. Robinson, of the brig *Belvidere*, from New Orleans, informs that the brig —, of Kennebunk, lately commanded by capt. Perkins, arrived at the Balize on the 21st of March from Port au Prince, via Campeachy, where she was boarded by a piratical schooner, of about 40 tons, manned by 30 to 40 ruffians. They stabbed capt. Perkins in a cruel manner, and cut off one of his arms; he then told them where the money was, which amounted to about 200 doubloons; after which they cut off his other arm and thigh, placed oakum dipped in oil under his body and in his mouth, and set fire to it, which soon put an end to his life. The mate had a sword thrust through his thigh, and the vessel was robbed of every thing moveable, such as cables, anchors, charts, books, rigging, sails, &c.

Lisbon.—The brig *Francis*, says the N. Y. Daily Advertiser, arrived at Providence from Lisbon, brings papers to the 22d of February. The Portuguese government had written to their minister at Paris, instructing him to protest against the invasion of Spain by the French troops, and generally against the principle adopted by the French government, in the Notes to Spain, with orders to retire from the Court, should these measures be persisted in. Copies of the despatch were also sent to the ministers at London, Brussels, Copenhagen, and Stockholm, with orders that they should be presented to these respective governments.

The editor of the New York Daily Advertiser says:—"The affairs of Europe are assuming a more serious and interesting aspect. The papers contain Paris dates to the 28th, and Madrid to the 23d of February. The session of the Extraordinary Cortes was concluded on the 19th of February, and the last act which they passed provided for the removal of the seat of government, in case of necessity from invasion, or the capital being threatened by a foreign force, to Cadiz, or some other place of safety. As soon as the dissolution had taken place, the ministers waited upon the King for the purpose of consulting him about the execution of the decree; but he showed a strong repugnance to comply with their desires, or to make any arrangements for leaving the capital, and in the end he required the ministers to resign their places. Upon this, great agitations amongst the masonic chiefs and others quickly ensued; a crowd gathered around the palace, who threatened violence to the King, in consequence of the dismissal of the ministers. After some time, the minister of finance, who had remained with the King, prevailed with him to reinstate the ministers, by which tranquillity was restored."

Sixteen hundred tons of foreign grain had arrived at Oporto from England, but such was the extent of the wants of that country, that it produced little or no effect on the markets.

A French fleet had left France. It was whispered that it was to attack Cadiz.

The Cortes of Spain, in a sitting of the 19th of February, adopted the project of a law, issuing letters of marque to persons who wish to fit out privateers.

The brig *Alert*, arrived at Havana from New Orleans. The captain, Gold, and the cook were killed, and one man mortally wounded off the *Moro*, by the pirates, the night previous to her arrival.

Mexico.—The schooner *Fly*, captain Boyer, arrived at New York in 15 days from Vera Cruz—sailed 25th ult. The news by this vessel is of a very important nature.—Another revolution has taken place in that interesting country. The Emperor Iturbide had fled from Mexico for the interior, with about three hundred men. His intention was to reach Valladolid. The prevailing opinion at Vera Cruz, was, that he would be taken prisoner, and be beheaded, as several different forces were in pursuit.

Another steam boat lost.—The *Edwardsville Spectator* of the 1st instant, says—"The steam boat *James Ross*, commanded, and partly owned by capt. John Hewes, of Louisville, Ky. was last week sunk in the Mississippi, by the breaking up of the ice."

PRINTING

PAMPHLETS, HANDBILLS, CARDS, &c.
Printed at the Office of the Christian Secretary.